

T.L.S.

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The art of Cervantes

The Waugh Diaries,
by Alastair Forbes

Modernizing Mongolia,
by Owen Lattimore

Rimbaud in England

Academic priorities,
by Burke Trend

The Struggle for
Greece and Yugoslavia

Elizabethans in Ireland

Japanese art-books; the
rise of Comparative Religion;
the career of Armand Hammer



The wrestler Kasamatsu Hamanotsuke: a Japanese colour print of about 1796 by Shunsei, now in the Tokyo National Museum. Wrestling—sumo—was a popular spectator sport in Tokugawa times. Victory could be won not only by a throw but by pushing the opponent right out of the ring. Successful wrestlers therefore tended to be of enormous bulk and weight, which is reflected in Shunsei's portrayal: the figure almost fills the sheet, and the pose expresses great determination. It is taken from Richard Blin's *Japanese Prints from 1700 to 1900* (96pp, Oxford: Phaidon, Paperback, £3.95), which includes 106 illustrations, many in colour, in a large format which allows full-size reproduction of the standard oban (15in by 10in) print.

FICTION

Robert Nye's 'Falstaff',
Thomas Keneally, Giles
Gordon, Molly Parkin

Quixotic gestures

By E. C. Riley

HELENA PERCAS DE FONSETA:
Cervantes y su Concepto del Arte
Two volumes
690pp. Madrid: Gredos. 700 ptas.

L. A. MURILLO:
The Golden Dial
Temporal Configuration in Don Quixote
178pp. Oxford: Dolphin. £4.

Borges, who ought to know, once complained of the almost inextricable complexity of novelistic artifice and the laborious task of disentangling it from the story. When you combine this task with that of interpretation, which in the case of Don Quixote brings you up against the brick wall of Cervantes's intentions, the labour is doubly difficult. Helena Percas de Fonseta does not shrink in her long, rich and often penetrating study, taking her point of departure from the text, avoiding preconception of the views of others, she sets out to elucidate the nature of Cervantes's art in the *Quixote*. She works her way through a number of the major episodes, subjecting her material to relentless scrutiny, and summarizes her conclusions clearly in an epilogue.

She finds it a mimetic, objective, many-sided art, in continual evolution. It is not directed to conveying moral messages or pronouncing judgment, she concludes, but, more subtly, to engaging the reader's ethical sense in understanding and evaluating the fiction. Cervantes, the master of novelistic detachment, who permits only glimpses of his own thought, makes every individual reader of whatever condition, place and period ultimately responsible for the vision of life as he perceives it in the book. This infinitely variable reader apprehends what he finds to be true about the human condition in Don Quixote not through argument but by a kind of inner illumination. "La singular objetividad de Cervantes consiste precisamente en hacer posible la máxima subjetividad del lector." In the end the reader confronts himself.

This sounds like some sort of mystico-critical-theological perhaps, but Dr Percas works it all out from textual bases, and it is difficult to

quarrel with the general tenor of her conclusions. She sees Cervantes's technique in terms of an evolving perspectivism. In Part I he achieves verisimilitude principally by setting against each other the views of different characters, or else by means of ironies and reversals easily perceived by the reader. There is development within this technique, and a crucial phase is reached with the tale of the Captive Captain. In Part II Dr Percas maintains the matter of a single episode will exhibit a variety of themes and even ideological interpretation of these involves decoding symbolical and kindred devices and is dependent upon the reader's intellectual approach and disposition.

There is general agreement that Don Quixote increases in depth and resonance of meaning as it proceeds, notably in the sequel of 1615, and Dr Percas is at more pains than most scholars to show just how this happens. However, very questionable. First, the pattern of artistic development seems to me less neat and consistent than she would have it. For instance, if the story of Grisóstomo and Marcela does have reference to general ideas of human, ideal and divine love (with St John Chrysostom and St Ambrose hovering in the mental background of the theologically alerted reader), the artistic procedure involved seems more appropriate to Part II than to Part I. Second, it is all very well for every reader to bring his own cultural battery to bear on his reading of the *Quixote*, but Dr Percas does get carried away by the hunt for hidden meanings. Poor Don Diego de Miranda, who used to be held up as the very model of a provincial *hidalgo*, is nowadays more often labelled—not without some cause—as a pusillanimous bourgeois philistine. He is here presented, reasonably enough, as a composite figure, attractive or not according to the reader's predilection. But he is also said to have characteristics more or less traceable to three contemporary Mikandas, and, by an extraordinary process of transference involving colour symbolism and other items of dubious significance, to be a very unkind characterization of

Lope de Vega. There is the added complication that this requires splitting the national poet down the middle and distributing him between Don Diego and his son, the apprentice-poet Don Lorenzo. After this, the colour green is pursued briskly through Don Quixote as a possible signal of deception, which sometimes it may be and sometimes it certainly is not. Then there is a canter after the esoteric significance of lions, monkeys and other creatures, with very unequal rewards.

The core of the second volume is a 177-page examination of the Cave of Montesinos adventure. This is an elaboration of a valuable article which Dr Percas published in 1968. The present study is probably the fullest analysis there is of this complex episode, central to Part II. From Plato's to those of Marabou, there is nothing like a good cave for myth-makers, philosophers, mystics, explorers, poets, novelists and psychologists, to say nothing of literary critics. The Cave of Mon-

tesinos is no exception; indeed, it is one of the best. Dr Percas explores a good few (not all) of its levels, looks into many recesses and upturns not a few stones. She also covers this time two little-noticed areas of possible Cervantine reminiscence: His Majesty's Prison in Seville and the Algerian captivity. Only the case for the latter carries any conviction to speak of. While nothing is more natural than that Cervantes should utilize items of personal experience in his fiction, there is not the slightest reason why those reflected in the cave adventure should be confined solely to these particular episodes of his life. The author seems to assume that they are thus restricted, and in consequence some fairly trivial and far-fetched analogies are pressed into service.

She discerns echoes of the cave and the narrative techniques used there in subsequent selected episodes of Part II. Much the most convincing is the brief analysis of Sancho Panza's unpremeditated underground

excursion. It convinces, because Cervantes himself unambiguously drew the parallel with Montesinos's Cave and also because in no other major incident of the novel is narrative probability so evidently outweighed by surreal symbolism. The adventure with the lion on the River Ebro, on the other hand, is seen as a failed attempt to surpass the technical discoveries of the cave. A disappointing conclusion of some kind is hardly surprising since Dr Percas interprets it in the unlikely terms of mystical theology. I do not think the failure is really Cervantes's. The episode stands perfectly well on its own feet. It represents an important moment in the development of the knight's state of mind and, on a note of peculiar frustration, brings the first phase of his third expedition to a close.

One could add to these doubts and objections. One could ask why emulate language by talking about "el lenguaje como psicología", "el lenguaje como cultura", "como pintura" and "como creación"? One might recommend that Richard Levin's trenchant articles on the perils of thematization in the *Modern Language Review*, 67 (1972) and 70 (1975) be read, and in any case pondered. One could object, a shade churlishly perhaps, that too much is made of Cervantes's preoccupation with literary theory, rather as though he were one of our contemporary novelists writing one of those novels so aptly described in the pages of this journal several months ago as designed to be taught rather than read.

But to linger on these matters would be doing less than justice to the ways in which Dr Percas enriches our understanding of Don Quixote with her own wide and careful reading. In a scrupulous analysis of the Captive Captain's tale she reveals an ambiguity of unexpected magnitude in the presentation of Zoraida. Something had always bothered me slightly about this charming, childlike Moorish girl with her broken Spanish, her devotion to her soldier and her eagerness to become a Christian. Dr Percas shows how, from a less partial viewpoint than that of the captain who tells her story, her conduct looks suspiciously like that of a hard-boiled little schemer. Though it may still be asked why Cervantes should complicate the issue in this way, and so inconclusively, Zoraida will never look quite the same again.

This is a book in which what is called the "perspectivist" approach to Don Quixote is taken about as far as it can usefully go. Dr Percas responds to and carefully affirms the unequivocal values which gleam

through chinks in the armour of Cervantes's inscrutability. But there are obvious dangers in over-estimating the maximum subjectivity of interpretation to the reader. Indefinite multiplication of meanings leads to meaningless. This may be a valid technique of calculated intention in a work of twentieth-century art. In a work of the seventeenth century it is hardly conceivable. It is a plain fact of literary history that Don Quixote lends itself to the most extraordinarily diverse readings. But if a critic maintains that any one is as good as another, he might as well throw in the sponge. Like his political counterpart the liberal, the perspectivist must make certain choices. The dogmatic extremists are always there ready to react and rush in. I think that Dr Percas is aware of all this. I certainly hope so.

Although it is only one quarter as long as the book by Luis Murillo's *The Golden Dial* is much more uphill work. He has a good subject which has not attracted much serious attention since the commentators of the eighteenth and nineteenth centuries first noted it, and then vainly tried to reduce to order or explain away, the chronological confusion that reigns in Don Quixote. Professor Murillo by no means clears up all the confusion, but he does produce a plausible explanation of the most glaring anomaly.

Quixote's first and second expeditions (Part I of the novel) occur in July and August. He is confined to bed for a month of fictional time between the end of the second and the start of the third expedition (Part II), but the story is not later than the early summer. He is going to Saragossa for the jousts in honour of St

George (the ones held on or about April 23, not those on the two other possible dates of the year, according to Professor Murillo). The occasion is first described as imminent, then it recedes. By Chapter 36 Don Quixote must have missed it, since the date is now July 20, 1614. In Chapter 37, the date is August 16, yet in Chapter 52 the jousts are once again near at hand. Don Quixote changes his mind and goes to Barcelona instead, arriving at dawn on St John's Day, June 24 (unless the day of the saint's martyrdom, August 29, is intended). Add to this the fact that you can work out that the year in which the Captive's tale is told is 1589, whereas Sancho's letter in II, 36 is dated 1614, and Cervantes's total unconcern with temporal verisimilitude stares you in the face.

Professor Murillo does not commit himself to the simple view of some of his predecessors that Cervantes was just making fun of the inconsistencies in the romances of chivalry. But his solution (elaborated from a recently published article of his own) is that Don Quixote's adventures, bounded between the spring equinox and midsummer's day, belong to the summer of myth, on the cyclical pattern of the great romances. Certainly one can hardly read the panoramic description of the dawn-arrival on St John's Day, with its colour, its music and general air of festive triumph without sensing in it something like the apotheosis of the hero. Realistic—which Professor Murillo for some reason calls "exemplary"—chronology has been banished under the sway of myth, in the realm of which Don Quixote lives, in his own inner mind. A lot of obscurities remain, but I doubt

that there would be much point, for instance, in finding out and stating, as the author does not, what dates the other two annual tournaments in honour of St George in Saragossa were held. Impossible inconsistencies of chronology would still persist.

The redaction is bad and the English is appalling. Was there a publisher's reader at all? Quotations are sometimes given in both Spanish and English, sometimes in one or the other. The language of the critical argument not only reads like a very bad translation, but betrays moments of utter mental confusion. Misspellings and minor solecisms occur: "impugnes and supercedes", "enducing", "coljoin", for "join". There are such yin-yang oddities as "from the vintage ground of . . . so to speak, the distillation of myth", and "to this disclosure (romantic mine)", followed by a quotation, "Sylvan collapses in". The second summer is thus a "continuation of the first in the sense of our exemplary plot and its prolongation as for the historical scene, but its mythical similitude and 'recurrence', if so Joycean a term may be permitted, in the poetic and mock-romantic sense." There are one or two hilariously unfortunate choices of word: e.g. "the pair would seek to treat their sore members at an inn, where they would spend the night" (no wonder Don Quixote rejected what he took to be the amorous advances of Maritornes). And there is this atrocious lapse: "Two premises may be drawn from this" (with the same misuse of the verb "premise" a few pages later).

The author has a good point to make, then he goes and botches it.

Middle-class conquistadors

By Anthony Pagden

JAMES LOCKHART and ENRIQUE OTTE (Editors):
Letters and People of the Spanish Sixteenth Century
267pp. Cambridge University Press. £6.90 (paperback, £2.40).

Until very recently the history of the conquest and colonization of Central and South America has tended to concentrate on the activities of a few major figures. The conquerors saw their exploits as comparable only with the events of Roman history and cast themselves in the role of chivalric heroes. Later historians, from Solís to Huxford, although they viewed their subjects more critically, did little to redress the balance. Bernal Díaz, a common soldier in Cortés's army grown bitter in his declining years for the obscurity into which his many comrades had thrust him, is the only exception to the rule. But his "democratic history" provided no real corrective to the common view; nor was it intended to. All Bernal Díaz required was an extension of the roll-call of great men to include himself.

The conquerors' view prevailed partly because Spanish American history was for long a parochial affair, never, except at the hands of Robertson, subjected to proper analysis, partly also because the conquest, with its tales of exotic peoples and strange lands, offered did possess a truly mythopoetic quality which had a far greater hold over people's imagination than any account of the foundation of a new colony could hope to achieve.

The menu people of Spanish America have therefore had to wait a long time in the dark. Charles Gibson's *The Aztecs under Spanish Rule* and James Lockhart's own *Spanish Peru* have helped to open up a new field in social history, but there is still nothing to compare with the works of Keith Thomas or Emmanuel Le Roy Ladurie.

Four ethnic groups lived in uneasy settlement with each other: the Whites, the Indians, the half-breeds (*mestizos*) and the Negro slaves. The dominant groups, the Europeans (largely but not entirely Spanish) and the Indians, were divided into various classes often in open competition with each other: the crown officials, the soldiers and the friars; the Indian nobles who were supposed to be "civilized" and who were to be ruled by their Spanish rulers, and the Indian labour force.

To further complicate matters, communication between the races was conducted in two languages (Spanish and Nahuatl) which had no shared linguistic substrata.

The European community could boast of almost as many models as the Indians, from the scions of grandee families, such as Antonio de Mendoza, first viceroy of New Spain, to a horde of reprobated criminals. The bulk of the letters included in this volume, however, were written by the people in the middle: by small land-owners and merchants, by soldiers and miners, and by the women. The editors have included a few samples of official prose, including an extract from the Franciscan Toribio de Motolinía's now famous defence of his order's Indian policies, but for the most part their concern has been with the obscure.

A careful reading of these documents will reveal attitudes which, though we are familiar enough with them in their European context, take on fresh dimensions when transferred to the New World. Andrés Chacón, for instance, a small land-owner, miner and entrepreneur writes home complaining of neglect by his family and by the crown: "I've been awaiting news about my papers of nobility, and haven't seen a thing. It must all be a joke or I don't know what to say, when at the end of ten years there still has been no judgement. I consider it a joke." In the certain knowledge that the wealth he sought has eluded him and that he can never return home, he reflects all the bitterness and isolation of colonial life. Yet, at the end of the letter, he says: "This could serve as an epitaph for so many of his kind."

Chacón also reveals an unfamiliar attitude towards the Indians. "We are used to seeing the contact between the two races in terms either of the humanity of the friars or the rapacity of the colonists. But colonists were also men of the sixteenth century who were fearful of what might happen to them after death. To Andrés Chacón the Indians appear as children, not brutes to be exploited until they dropped. They were the faithful servants of many years' labour and in recognition of all he owes them he intends to pay them a handsome wage, and on his death to leave them free of any further obligation to pay tribute. If his relatives should complain that they have a greater claim to his charity than any servant, let them remember that 'I owe it to these children who have served me for thirty years. It is a debt I must repay.' I did not repay it, I would go to hell. I am obliged to

do what I can for my relatives, but if I don't, I won't go to hell for it."

The Spanish settlers were, however, only a fraction of the entire population. The huge numbers of Indians and Negroes had no say in the government of their own lives and were given little opportunity to express themselves openly. The slow, complex and ultimately disastrous process of hispanization has, consequently, been seen through the eyes of a tiny minority of friars and Indians such as Fernando de Alva Ixtlilxochitl, who had been educated by the friars. But in the archives in Mexico there is a mass of documents in Nahuatl, comprising letters, reports and petitions from Indians, which give a different picture both of the complexities of the Amerindian mind and of the clash between the Indian's way of life and that which his conquerors sought to impose upon him. There are fewer such letters included in this collection than one might have hoped. (The reader will have to wait for Professors Lockhart, Anderson and Berdan's *Beyond the Codes* for more information.) But the three that have been translated do illustrate something of the rapidity—and of the incompleteness—of the assimilation. The town of Huejotzingo's plea for a reduction in tribute is expressed in a traditional Indian style; but the manipulation of the vagaries of Castilian customary law is characteristically Spanish.

The editors of this book have been careful to avoid the common fault of such collections—the assembly of a seemingly random assortment of documents without selection. In addition to a useful general introduction they have provided each section (there are three, one on the conquest, one entitled "The Variety of Life in the Indies", and one on officials and clerics) with an explanation of its contents, and each letter with a brief summary. The reader is thus given some idea of how to approach an epistolary style which is clumsy, often confused and, despite the editors' irritating insistence upon some literary "freshness", frequently boring and obscure. It requires, after all, considerable imagination and very careful attention to the text to grasp the underlying assumptions, the shared experiences, which all letter writers take for granted. These letters are, however, worth the effort. Despite the occasional infelicitous phrase, an inevitable consequence of too great an effort to achieve a "colloquial" American English meant to speak to the reader, the letters are a debt. Dr. Ortiz has also provided the reader with a useful translation.

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Routledge & Kegan Paul

A season in London

By J. M. Cocking

V. P. UNDERWOOD:
Rimbaud et l'Angleterre
391pp. Paris: Nizet, £10.50.

This is a book for the many who find the puzzle of Rimbaud's life as intriguing as those of his poetry, and especially for those who accept that the solutions to both may be interdependent. In his biographical detective work V. P. Underwood has been as resourceful and dogged as the late E. J. Rieu, who first involved Rimbaud in the Abyssinian slave trade. There are no such dramatic revelations here, and Professor Underwood is more given to conjecture and possibilities than to dogmatic assurance; but some of his conjectures obviously amount to conviction in his own mind, and since they affect the much debated issue of the dating of the *Illuminations*—whether or not those were all written before the Saison en enfer—they have already proved controversial when they were published as articles.

For the reader less concerned to demolish unpalatable theories than to collate through imaginative possibilities something of the quality of Rimbaud's life this is a fascinating book. It is by no means a mere romançé account of Rimbaud's involvement with things English—through his reading, his learning of the language, his stays in London and his voyage in an English ship—since the ascertainable facts are kept clearly in mind. Some of the conjectures knit these facts together in very involved patterns, one possibility giving rise to another until our imagination is taken a very long way from the bare hard truth. But even when the patterns seem most like artifacts they remind us that Rimbaud's life was as extraordinary as his poetic vision; in his case no suggestions are too extravagant to be at least possible.

Some of this book's pleasure, for readers as, evidently, for its writer, lies in detection for its own sake. How did Rimbaud sail back from Java? He joined the Dutch army in June, 1876, sailed to Java in a Dutch ship, deserted three weeks later and was back home in Charleville in the following December or January. His friend Delahaye asserted that he had sailed back via Ireland and an English sugarboat, and had himself been wrecked off the Cape. E. J. Rieu discovered that a sugarboat called the *Wandering Chief* had sailed from Java at the right date, but had never touched Liverpool; no record of another English sugarboat was to be found. Other researchers proposed any number of other boats, none of which fitted all the details of Delahaye's account and the legend that had grown from Professor Underwood explored Lloyd's archives and found that the *Wandering Chief* not only ran into a bad storm off the Cape—but at St. Quentin already knew—but put in at St. Quentin in time for Delahaye to catch the ferry from Cork.

This strong probability once established, Professor Underwood's imagination begins its own voyage on the *Wandering Chief*. Records of contracts signed by its crew show no mention of Rimbaud's name. But Rimbaud was a deserter, fleeing from Dutch military justice, who had already avoided military service in his own country. Why should he not have taken a ship home? Was he perhaps the mysterious Edwin Holmes, who gave his age as fifteen and his name as Edwin Holmes, and who, it was said, had been abandoned in the Indian Ocean, a weak surfer but had no record of a crew member called Holmes? Two other members of the *Wandering Chief*'s crew were Hans Houtgeest and Hingston. Holmes, Houtgeest, Hingston—is some trace of this pregon-

derance of one initial to be found in the poem of the *Illuminations* called "H"? This is unlikely since, as Professor Underwood notes, the poem itself refers to "Quetzels". But another poem, "Ouvriers", has a Henrika. Did Hansen talk to Rimbaud-Holmes about Henrika? Conjecture here begins in a certain excitement and ends in a strained imagination; the adventure in detection has its own interest.

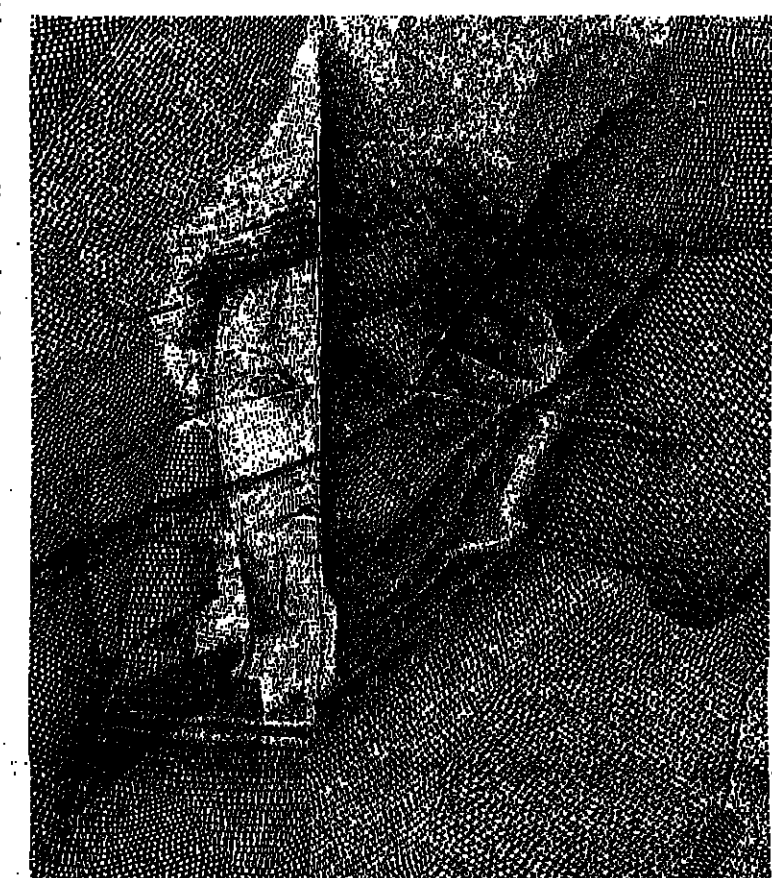
Then there is the problem, minor but irritating to Rimbaud's devoted cronies, of the "Wagga-Wagga" berry" noted by the poet in one of his English word-lists. Professor Underwood is unwilling to take Rimbaud to Australia to explain it; for that matter he tells us that this particular berry is as unknown to the Australians as he has consulted as the director of Kew Gardens. No reply came to his inquiry from the library at Wagga-Wagga, so the frustrating remains, with not even a conjecture to sweeten it.

Rimbaud et l'Angleterre is not merely a tissue of intriguing guesses. To guess at the detail of what Rimbaud read and saw and did during his stays in London, Professor Underwood sets up a general picture of the sort of life the London of the early 1870s offered to an artistic intellectual with a penchant for the sordid. So we are taken from what we know Rimbaud saw and did in London to what he might have seen and done; from what he failed to see and do, from what he failed to know of English and American writing to what might have caught his attention. The reader is treated to an extraordinarily wide exploration of what Professor Underwood himself calls "conjectural influences" and to a very long way from the bare hard truth. But even when the patterns seem most like artifacts they remind us that Rimbaud's life was as extraordinary as his poetic vision; in his case no suggestions are too extravagant to be at least possible.

Rimbaud scholars tend to divide into those who see the *Illuminations* as reality-based and those who see a biographical reference to a real world. Professor Underwood steers a middle course and in no

way underrates Rimbaud's imagination, even visionary qualities. He likes to pinpoint the stimuli, but does not need to take Rimbaud to Scandinavia to explain the geysers of "Barbare". Literary references points are at least as important for him as the topographical. His erudition in all these matters is unequalled; and he has a way of presenting it that should make it more than palatable both to readers who mistrust facts for facts sake and to those who seek at conjecture.

One of his mad insertions into the narrative of Rimbaud's life is a hitherto unsuspected visit to Scarborough, accepted by some scholars since Professor Underwood put forward the notion in an article in 1955 and rejected by others. If it happened as and when conjectured, the poem "Prononçance" of the *Illuminations* must have been written after the Saison en enfer, and this some Rimbaud scholars still cannot accept. Professor Underwood has built up a strong case for his supposition, and though he admits it cannot be proved, he is obviously himself convinced of its truth. It has to be admitted that this is an instance where recognition of the poet's stimulus is hardly a stimulus for our own reactions to the poetry; compared with the verbal magic of "Prononçance", achieved with apparently simple means, the name of the



"Romance to Rimbaud", an exhibition of pen drawings by George Cadore, opened at the National Book League on September 1 (1966) on Sundays. The first English exhibition of this thirty-eight-year-old German artist, it contains thirty-seven drawings based on poetic themes from Rimbaud. Working with a fine-nibbed pen in a highly personal style often reminiscent of handwriting, Cadore likes to use disguised forms and suggest a "puzzle picture" effect.

Grand Hotel at Scarborough as the origin of the "pains-promontore" evoked at the end of the poem is like a rather cracked bell to toll back to our all too true selves. The shock once suffered, one is brought once again to wonder at the effectiveness of Rimbaud's wild hallucinations and the creativeness of his words.

Professor Underwood is often sceptical of other people's guesses. These, of course, have often been put forward for the sake of it, less profusely than his own. But if, as he says of a suggestion made by Pettiford, we do not need the Albert Hall to explain the "acropole officielle" of Rimbaud's "Villes" because the Crystal Palace is a more likely candidate, we do not really need the possibility of a visit to Hatton Garden to explain the reference in "Solde" to a "solde de diamants sans contrôle". But whether or not Rimbaud's "aquarium" was his real origin in the Crystal Palace, the account of the first artificial lighting of the aquarium there, made much of in *The Times* of October 10, 1872, has its own historical and picturesque interest. And the notion that the burning of the Alexandra Palace may have inspired the "mer de flammes et de fumée au ciel" of the Saison en enfer does catch the imagination.

Detective work is sometimes carried beyond interest, as in the hunt for the origin of the expression "a camping girl" or the arguments for and against Rimbaud's reading of the sports news—where he was, it is true, have come across a champion greyhound called—one hopes appropriately—"Wagga-wagga".

Lord Lytton now Julius Eliphas Lévi, Don Perdy, and others as a possible source of Rimbaud's occultist allusions, and there is the suggestion that he may have paid attention to the contemporary English vogue for spiritualism. There is a brief but engaging note which recounts the story already told in Elizabeth Longford's *Victor Rieu* of the contemporary rumour that Queen Victoria used John Brown as a medium to call up Prince Albert. Though there is no discernible evidence to support this, it seems that some royal taboos were broken.

Rimbaud et l'Angleterre is full of interesting allusions to the life of the time. Whichever of the many guesses we accept or reject, we are left with a very stimulating set of images of Rimbaud, Rimbaud's England and the English and American literary background as it might have been seen from Rimbaud's perspective. The book complements and supplements its author's earlier *Varianne et l'Angleterre* without repetition.

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Academic ambiguities

By Burke Trend

SHELDON ROTHBLATT:
Tradition and Change in English Liberal Education
An Essay in History and Culture
216pp. Faber and Faber, £5.75.

Are you the sort of man who understands everything about his job except its ultimate purpose and its place in the order of the universe? If so, you are a technician, according to the definition of that great humanist, Richard Livingstone, and it is implicit in this judgment that your function in life is subordinate to the role of those to whom a liberal education has granted a wider vision and a deeper understanding. It is a respectable point of view, with a lengthy and impressive ancestry. But it would be more easily defensible amid the confusions of the last quarter of the twentieth century if its origins were more certain and its premises less arbitrary. In short, if we knew what we meant by a liberal education and were confident that we had meant the same thing throughout the several centuries in which we have used the phrase so glibly.

It is Sheldon Rothblatt's purpose in *Tradition and Change in English Liberal Education* to show us how ambiguous the historical development of the concept has been, how unreflexively we have shifted, and continue to shift, from one interpretation to another. He tackles his task with grace, wit and a perceptible sense of the way in which words fit themselves to the needs of successive generations. Like an old tweed jacket which has been around the place for years and brings the same loose-fitting comfort to the son as to his father thirty or forty years before.

In the eighteenth century a liberal education was a means of acquiring good taste, reasonably refined intelligence and that particular kind of social poise which would enable one to move easily and without embarrassment in the world of public affairs. Liberal education, civility, style—the definitions are virtually synonymous and interchangeable; between them they span the concern of the Georgian age. By this criterion Oxford and Cambridge, at least in the eighteenth century, were relatively liberal places, inhabited by bigoted and disputatious pedants, whose example could not but have a disastrous effect on the sons of parents whose only ambition was that their offspring should learn how to win friends and influence people in the great world. The absence of women in the universities was even more liberal, even more unimpaired in its effect on the young male. As for the drink in which the universities were known to be awash, the less said the better.

The picture emerges very clearly from the fourteen volumes of the Chinnery correspondence, which Mr Rothblatt has unearthed from the library of Christ Church, Oxford, and has used to illustrate the dilemmas in which a naive young man was apt to find himself. In 1806, for example, he wrote to Mr Chinnery: "I am in the hope that the lumpish chrysalis would emerge as an attractive, accomplished butterfly. Poor George Chinnery! Only sixteen; a teetotaler; brought up in the country; and confined to the company of his mother and a younger sister. And what a mother! Take care, my dear George—I will be a misfortune to you to have been educated by me if you are not the first man of the age in which you live." George did not become the first man of his age; he disappeared without trace in 1822, when he left the Treasury after a relatively short career. His earlier upbringing by his mother had indeed proved a misfortune; and the torrent of advice and exhortation with which her letters pursued him to Oxford did nothing to remedy the initial mischief. George tried hard, struggling to correct his spelling and to improve his penmanship. But he remained hopelessly earnest, diligent and honest; he became the natural butt of his fellows and blackguards; and, but a

little while and George was very nearly under the table. Mrs Chinnery, realising rather late in the day how ill-directed her earlier regimen had been, changed her tactics.

While not neglecting his studies (for these, after all, ought to be the surest way to the attention and favour of the dean, an influential character whose voice reached to the royal court and to Westminster), George should give more time and thought to acquiring the social graces. He must learn to dissimulate; he must accustom himself to wear the mask of gaiety and indifference; he must become more articulate and expressive in public and for this purpose might be permitted to participate in the debating societies springing up all over Oxford; and, even though it was well known that most of these were merely an excuse for tipping, he might abandon his initial excuse for his abstemious habits—that "drinking leads to a chest inflammation"—and, instead, should learn to "stroll through the evening with a glass in hand taking imaginary sips and acting a little merry".

It is an instructive moral history, illustrating very clearly the way in which a liberal education, as conceived by eighteenth-century standards of social utility, could not but end in hypocrisy and affectation. As Mr Rothblatt observes, "The purpose of a liberal education is not to achieve its historical mission. From the start it had been too open-ended to shoulder the cultural burden placed upon it." It was time for the Georgian ideal to give way to a more sober and realistic interpretation of higher education.

The causes of the change are difficult to define. Mr Rothblatt points to, among others, the revival of a belief in the power of the intellect; the growth of specialism and professionalism; and the breakdown of the teleological universe. Whatever the reasons—and historians of sociological transmutation could no doubt produce others—the results were clear. The professional teacher came into his own, henceforward a member of a respectable and respectable calling; the examinations system, with its ambiguous implications of competitive rankings, occupied once again the central position which it had enjoyed in the medieval university; and the development of faculty psychology provided a preliminary to the training of the mind by the mere accumulation of accurate factual knowledge and the unremitting mental effort which this entailed. Education, in short, came to be equated with hard work; and the formation of character emerged as one of its most important objectives. But there was no clear consensus about the type of character which would be best suited to a world characterized by accelerating science and economic mobility, a world in which it was becoming increasingly accepted that recruitment to the ranks of higher education must be based on meritocratic, even merely democratic, grounds.

In the face of these new pressures, some educationalists strove to preserve as much as possible from an earlier age, maintained that universal knowledge must still be the best means of training the leaders of a society which had to accommodate the combined impact of the Romantic rebellion and the Industrial Revolution. The mid-nineteenth century, however, was a time when a liberal education should approximate as closely as possible to the speculative vigour of the Middle Ages university; and Farrar, whose *Essays on a Liberal Education* were published in 1867, remained convinced that the sum of endeavour for the reasoning mind must be "to examine comprehensively and closely the wonderful scale of methods by which the human mind has achieved its various degrees of conquest over the world of sense". But to others, this self-isolation was an ivory tower, a response to the challenges of a society which was industrializing itself before their eyes. As Huxley, speaking to the South London Working Men's College in 1868, defined a liberal education as one which would equip its recipient to be "ready, like a steam-engine, to be turned to any kind of work and spin the gossamer of the past as well as the anchors of the mind." The metaphors are as significant as the character of the audience to which they were addressed. As Mr Rothblatt observes:

The central feature of the portrait is the tension between opposites, not a balance of qualities; and the purpose of a liberal education is not the calm contemplation of the achievements of intellect over the centuries but the need to move mountains confidently, steadily.

It was becoming doubtful whether they were any longer to be moved by faith alone; some acquaintance with the principles of practical engineering might be more useful.

Other factors—political, strategic, economic—were propelling public opinion in the same direction; and as the nineteenth century moved towards its later years, the country lay wide open to the impact of knowledge, explosion and the research ideal generated in the German universities. The effects were far-reaching. The integration of the many and various fields of knowledge was fragmented by the increasing pressures of competition and the predominantly moral dimension of a liberal education contracted before the advance of science and technology; even in the humanities, philology was not ashamed to compete with philosophy for a place among the more exact, and exacting, disciplines; and a scholar of the calibre of A. E. Housman could declare:

The aim of science is the discovery of truth, while the aim of literature is the production of pleasure; and the two aims are not merely distinct but often incompatible, so that large departments of literature are dead partitions of lying.

It is difficult, now, to reconstruct the intellectual climate to which so extraordinary a statement could be accepted without protest; and it requires a considerable effort of the imagination to recapture the self-indulgent spirit of those years in which specialism became a panacea, academic freedom was elevated into a new orthodoxy and career preparation superseded earlier ideals as the true purpose of a university education. And yet Mr Rothblatt, the schizophrenic, has really persisted all the time; and, despite the great increase in its contacts and links with the outside world, the modern university remains a relatively self-absorbed, self-sufficient community, which makes little attempt to develop shared intellectual or social values with the rest of society. It is not surprising that the rest of society remains uneasy about the role which the universities should be designed to play, and the kind of education which they should seek to provide, in the last quarter of the twentieth century.



Changing academic ideals—above, Christchurch, Oxford, with the Founders and Benefactors (Oxford Almanack, 1724). Below, the new buildings designed by Charles Holden for London University (1932). From *British Universities* by S. C. Roberts.

discipline, from infection by the uncritical jargon which passes so easily for knowledge in a culture increasingly dominated by petty bureaucracy and the mass media.

They should be no less prepared to answer doubts on this score than they are anxious to defend themselves against accusations that they are elitist and irrelevant. Irrelevant to what? Are we no longer to be concerned about our ultimate purpose and our place in the order of the universe? And is it impossible to preserve that concern while still producing an adequate output of engineers, architects, and biologists? Certainly, the political and economic constraints to which we are currently subject are likely to make it increasingly difficult to do so. But, if we are to remain a civilized people, the effort has still to be made; and the changes of climate which have been encountered by accepting them as the truth, but not the whole truth. Intellectual activity will always be elitist in the sense that the number of individuals who have both a liking and a capacity for speculative thought and discussion is likely to remain small. But this is not incompatible with the development of a discriminating social and political conscience—as George Sampson reminded us when he defined the purpose of English studies as "an active unfitting of the pupil for his environment".

Equally, the pursuit of knowledge for its own sake cannot but be irrelevant in the sense that it recognizes no ultimate purpose other than itself. But it is not inimical to purpose as such; indeed, its sole, but sufficient, justification is that it is an aspect of the mind's freedom to seek to elicit from human experience some structure of values in which more limited and specific purposes may find their relative priorities. And this is a function which becomes more and more necessary as we move further into a materialistic and egalitarian society, in which the priorities of social and cultural life are increasingly determined by more numerical pressures, by mere majorities of popular opinion. Our political condition reflects the confusion of our educational theories and the impoverishment of our popular culture; and we are not likely to succeed in reestablishing political stability or recovering cultural vitality until our educational system has reassembled the sense of relative values which the humanities have traditionally fostered.

This is not in the least to decry the more utilitarian activities of life or the type of education which produces their practitioners. Nor is it to condone the fact that more university students are currently reading philosophy than production engineering. It is only to suggest that this fact is not in itself a matter for regret if it reflects the interests and aspirations of the students and teachers themselves, since these must necessarily play a large

Waugh on Waugh

'Bron is clumsy and dishevelled, sly, without intellectual, aesthetic or spiritual interest'

Evelyn Waugh

'It is not a usual thing for a man to decide against his own children for snobbish reasons . . . he was liable to decide against any of his children at any moment on these grounds, and frequently did so'

Auberon Waugh

Auberon Waugh reviews The Evelyn Waugh Diaries in the Spectator on September 4

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TLS Commentary

Stripped for action

If any decade of the twentieth century stands out as drollly horrible, it is the 1940s; but this has not stripped retro-merchants glamorizing its homely glamour. Still, if your adolescent fancies were shaped by *Three Jollywood Stories*, you are permitted a fission with Jane at War (400p). Wolfe, £2.95, is a husky quarto paperback that simply reprints the *Daily Mirror* cartoon from September 4, 1939, to VJ Day. The briefest introduction, and an index, accompany the raw data.

Jane was a comely blonde virgin of impeccable morals and immaculate daintiness, whose clothes kept falling off. What she did in the war was a freelance intelligence job that brought her into close contact with strong-jawed boys in blue or khaki, "Heil Hitler" ("Heil Hitler") "You are my prisoner, you babykiller" and lots of harsh wits.

During the "phony war" she displayed many legs and fuzzy lingerie. One Lola Pagola did exhibit a nipple in November, 1940, but she was too glamorous for that. (Most Nazi agents revealed themselves, by giving Hitler salutes or retaining enacts of them in stilettoed uniform.) About May 20, 1944, there is a notable bath scene (German invade Crete) and another in June, 1942 (Fall of Tobruk). As war grew more ferocious, Jane became bolder and bolder. There was a striking interlude in Cornwall, whether Jane was sent to beguile the King by a Foreign Office apparently unaware that (a) Jane is the double of missing Queen Elizabeth and (b) that the country has been seized by a traitor, Hagen ("Futious because Great Britain hasn't answered his declaration of war"). Eventually George's Democritus and the Popular Peasants Party save the situation.

After D-Day, Jane was involved in Pirandello adventures about the dangers of being recognized as the famous Jane; she survived the 1959 like an overlooked baggage building in a remote valley. Her effect on morale has been often noted; today when glamour magazines have crossed the boundary between the erotic and the cynic, logical it is hard to see how anyone could respond to a fuzzy outline drawing of a stocking, but feminism is feminism, and a haircell can be as sexual as an IUD. There are,

however, some striking chronological coincidences between deshabille and disaster. And a darker suspicion grows. Three weeks before Pearl Harbor, Jane's parents suddenly return from Hong Kong. In another story, information is conveyed to the enemy in a cartoon strip about Jane's plans of the secret figure Meteor X; and this at a time when the jet-propelled Gloster Meteor was undergoing the most hush-hush trials. Coincidence? Or the utterly self-indulgent floundering of his modus operandi by the yet undetected master spy of the Second World War?

A few quick jabs

Suppose a certain city, whose inhabitants are known to be 80 per cent of them, church people and the rest dissenters; and suppose a great meeting to be held on the subject of drainage, and that it is found that 80 per cent of the meeting are churchmen; what would be thought of my argument if I said, "It is interesting to churchmen that no dissenters."

This elementary lesson in logic was given to the citizens of Eastbourne in the columns of the *Eastbourne Chronicle* by "Charles L. Dodgson, Mathematical Lecturer of Christ Church, Oxford," on August 16, 1877. The real subject however was not drainage nor ecumenism but vaccination. An Eastbourne grocer had been prosecuted several times for neglecting to have his youngest child vaccinated against smallpox, and a Mr William Hume-Rothery had written to the *Chronicle* putting the views of the anti-vaccinators. Lewis Carroll's intervention was not in support of either side but in the name of reason; he wrote to the paper pointing out the insufficiency and misuse of Hume-Rothery's statistics. "I cannot be too widely known or too often repeated . . . that statistics by themselves prove nothing." Reading the local paper from cover to cover was, one suspects, one of the few diversions available to him at 7 Ladbroke Grove, Eastbourne, where he was taking his summer holidays that year, staying with a Mr and Mrs Dyer.

Hume-Rothery replied, taking exception to Dodgson's reference to that "well-meaning, but most mischievous association, the Anti-

Vaccination League". The correspondence in the *Chronicle* continued, growing steadily more acrimonious; on September 22 the third letter from Dodgson said that "I can only say that we do not take quite the same view, either as to what is honourable in controversy, or as to what is courteous in language." After a final blast from Hume-Rothery the editor declared the correspondence closed.

This rather marginal addition to Lewis Carroll lore was noticed in Williams and Madson's *Lewis Carroll Handbook* (1935), and the three letters comprising his side of the correspondence have just been reprinted as a pamphlet, *Three Letters on Anti-Vaccination* (15pp). Available from the Lewis Carroll Society at 10 Ardree Road, Herne Hill, London SE24. 90p. The episode did not, evidently, spoil for Lewis Carroll the wonderland of Eastbourne, since he spent part of his long vacation with the Dyers in the Ladbroke Road every summer for the next twenty-one years, until his death.

Fifty years on . . .

We are impressed, reading Mr Beach's criticism and the quotations from the authors whom he criticizes, that none of these eminent men of letters seems to employ, or to be engaged in the formation of, that curious chimera "the American language". "The American language" — if by that is meant a possible literary vehicle of thought and feeling, and not merely the transient slang of the time — must exist in the mind of Mr. Beach, a journalist, by the way, whom Mr Beach shows to be capable of writing extremely good, straightforward English prose.

That "American language", indeed, is a ghost which walks only when the lights are very low. Mr Beach turns the light on to several apparitions of the ghost, and reveals much bad language and a little good language, but nothing positively "American". But we are told that there is a peculiar American vocabulary of slang and jargon, and that the SPE Tract No XXIV, Professor Fred Newton Scott gives a list of eight pages of current American slang, with definitions. Of the list, the editor has noted twenty-three instances as known or familiar to his readers. His estimate is conservative, for readers of magazine fiction already know and employ the verb to double-cross. (This useful and expressive word is already in decay; its original meaning of a betrayal of trust has been reduced to a superficial use, which renders it superfluous.) Of the other words that remain a few are pretty certain to be adopted in this country. *Boogey* is a word that has no equivalent, and is used here whenever we have occasion to refer to that industry. It is the first in the field, and will probably survive later inventions. *Blurb* (publisher's notice on the wrapper or jacket of a book) is qualified by the editor himself as "admirable word, indispensable". The word *dope*, after an eccentric history (including the history of its derivatives: very few persons remember that *dope*, or *horn-dope*, means "individual", "poison", whereas *dopamine* is "tipster") has now settled down, here as in America, to mean "poisonous or forbidden drug" (not, as Professor Scott says, "poison").

But the majority of the words and phrases (especially the phrases) are not so useful. One class is that of synonyms, which can be used to value only so long as the language novelty, and which are not to be superseded by later inventions. (Clever, tricky, crafty, smart, "dollar") and the synonyms for strong liquors and for intoxication (hooch means rather illiterate liquor, and succeeds the antiquated moonshine) are certain to pass away. So are the words for the state of being drunk, which have drifted into American and European analogues (e.g. *bonehead*, *boob*, *stump*, *stupid*, *dub*, *zob*). Every language contains its own potentiality of deterioration, and the

Highly irregular

The *Haltiwahle Quarterly* is not for "the superior-feeling, higher-educated who would hulk-like to come down off their perches", to borrow one of its own less happy phrases, nor for the counter-culture vulture either: launched in the Humanities Department of the Polytechnic, Newcastle upon Tyne, it is a "little magazine" with a difference — scratching as volupuously as an old brown cow against the red brick chip on the shoulder. It is a "little magazine" with a difference. An irregular Review. Its Spring 1976 number employs an irregular bunch of talents and an irregular range of subjects: Ulster, *Fantasia of the Unconscious*, Philip Larkin, yoked with Montale, "Self-Play, Society, Sentimentality, Saire", attacks on the accepted pieties of rationalism and progress, in the form of a long essay and another look at Ronald Clark's life of Russell. It knew himself as little as many ever did. . . . What a lot of end of it, a comparison of Lyall Watson's new supernaturalism with *The Anatomy of Melancholy*, as well as some fiction and satirical verse.

The most challenging piece is probably Brian Lee's, which is also editor of the *Quarterly*. It is a piece which might call Larkin's disease, or Willie Weir's creeping Englishness. Lee presumes, unfashionably, that "a poem has always not to have the desire for life in it somewhere — however he things are, but to be contemporary verse, gone out of it." Contemporary verse, however, survives, monies, industries, won't commit itself — you can't have your suffering and let off it too — and in this gallery Larkin has come to be the most intelligent boy in the "subterranean" of the extreme of the English love of their own weaknesses. The unkindest cut is the vision of *High Windows* as Blackwell's perfect gift product, the Christmas before last, selling away "for Oxford families to give one another".

The *Haltiwahle Quarterly* costs £2.20 (\$8) for four numbers, 55p (\$2) for one, from the Humanities Department, the Polytechnic, 4 Elkins Place, Newcastle upon Tyne. Future issues, promisingly, will have articles on Karl May, *The New Grammarian's Funeral*, R. S. Crossman, and the language of the literary.

Next week's TLS will be a 52-page issue, the first of two special Autumn Books numbers. In addition to reviews of new books reaching from Arthur Ransome's memoirs to the Soviet and Mongolian team working together. The Soviet team of four included two Russians, a Siberian-born Korean, and a Buryat. All four members of the Mongol team, headed by B. Shirendev (who is president of the Mongolian Academy of Sciences), worked along on the Russian and Chinese versions published in Mongolia. For those who need a one-volume Marxist presentation in English, of the full sweep of Mongolia's history, we therefore have already a solid, workmanlike job, available wherever Soviet books are sold. Its main defect, regrettable because uncorrected, is that it is not a general survey, but a political act. This was true of Herodotus in Greece, of Ssu-ma Ch'ien in China, of Gibbon in England. The German Mongologist Walther Hellsig appears as V. Khalisik; G. Priters, author of "The Important Outer Mongolia and its International Relations", even more unaccountably as D. Ebers; the tribe known to us from the Chinese chronicles as Ju-juan or Juan-juan, intriguing because of their problematic connection with the Avars, who turned up later in Europe and were finally crushed in Hungary by Charlemagne, are identified only as "Zhu-han"; and both the Chin (corresponding to the early English Saxons) and the Tatars (corresponding to the early English Vikings) are identified as "Tatars".

William Kotzwinkle's **DOCTOR RAT** is a grotesque rhapsody about what we've done to the animals. The Anti-Vivisection Society should consider distributing free copies. Not unlike ONE FLEW OVER THE CUCKOO'S NEST . . . echoes of Blake . . . as hideously powerful as Ginsberg. AIDAN ELLIS £3.95

The Mongol awakening

By Owen Lattimore

WILLIAM BROWN and URGUNGE ONON (Translators): *History of the Mongolian People's Republic*. Volume 3: The Contemporary Period. Edited by B. Shirendev and M. Sanjidi. 910pp and 30 photographs with 12 maps. Harvard University Press. £12.95.

D. Natsagdorj, Mongolia's most famous modern poet, wrote in a poem that has become almost a national hymn, "Mongolia's Lovely Land" that "Mongol is a word that echoes down the ages". True; but the echo is often distorted. Too many people think that nothing worth happening ever happened in Mongolia after Chinggis Khan, or that modern Mongolia, after being ordered about for a while by Tsarist Russia, is now ordered about by the Red Russians, or if not that, then passively "squeezed between two giants", the Soviet Union and China. What Mongolia's own scholars have been able to do to straighten out the historical perspective is astonishing, considering that only half a century ago, though Mongolian texts were studied, it was not considered necessary to consult Mongolian scholars. Today, nothing really authoritative can be written about Mongolia unless it can go direct to Mongolian sources, or at least work side by side with Mongol colleagues. It is better to be able to do one's own reading, because a major enterprise carried out by a team of historians produces as it goes along, important specialized articles in learned journals. It is to be hoped, therefore, that the appearance of this book in English will stimulate the growth of Mongolian studies outside of Mongolia.

Not surprisingly work of the kind here translated has an uneasy history. This book is the third volume of a series in which Volume 1 runs from the Paleolithic and Neolithic to the opening of the seventeenth century; it deals with a succession of tribes, peoples, languages, not in the past, before the emergence of the Mongols themselves as a distinct people with a language of their own; with Chinggis Khan and the rise and fall of the Mongol Empire. Volume 2 begins in 1604 and runs to 1917 and deals with the coming of the Manchus from the east and the Russians from the north and west, ending with the Russian Revolution of 1917 which triggered the Mongolian Revolution of 1921. Volume 3, here translated, deals not only with the revolution of 1921 as an event, but with revolution as a continuing process in the following years.

Its predecessor is a one-volume history published in two volumes, one in Russian and one in Mongolian, in a second revised and enlarged edition in 1967. An English translation, *History of the Mongolian People's Republic*, was published by the Soviet Academy of Sciences in 1973. This history was the work of a Soviet and a Mongol team working together. The Soviet team of four included two Russians, a Siberian-born Korean, and a Buryat. All four members of the Mongol team, headed by B. Shirendev (who is president of the Mongolian Academy of Sciences), worked along on the Russian and Chinese versions published in Mongolia. For those who need a one-volume Marxist presentation in English, of the full sweep of Mongolia's history, we therefore have already a solid, workmanlike job, available wherever Soviet books are sold. Its main defect, regrettable because uncorrected, is that it is not a general survey, but a political act. This was true of Herodotus in Greece, of Ssu-ma Ch'ien in China, of Gibbon in England. The German Mongologist Walther Hellsig appears as V. Khalisik; G. Priters, author of "The Important Outer Mongolia and its International Relations", even more unaccountably as D. Ebers; the tribe known to us from the Chinese chronicles as Ju-juan or Juan-juan, intriguing because of their problematic connection with the Avars, who turned up later in Europe and were finally crushed in Hungary by Charlemagne, are identified only as "Zhu-han"; and both the Chin (corresponding to the early English Saxons) and the Tatars (corresponding to the early English Vikings) are identified as "Tatars".

In considering Mongolian history as written by Mongols, there are two important guidelines. Ignorance of this history, of course, was known to the early English Saxons, who were frequently illiterate, and Tibetan was the language of China in the twelfth century, and



Mongol fulcrum at the beginning of this century. An illustration from Marco Polo by Richard Thunide (Weidenfeld and Nicolson, 1975).

the Ch'ing dynasty of the Manchus are called Ching. There are a number of other garblings of this kind.

It is necessary to go a little way into the pedigree of Volume 3, because Mongolian studies are widely assumed (so dense is the prevailing ignorance about Mongolia), to be merely a subordinate branch of Soviet studies, and an enduring convention of sovietology is that history as written by Marxists has been ideologically doctored. Consequently the "pure" academic must make it clear to the public that even when he accepts facts in a Marxist work, he is not taken in by Marxist interpretation of the facts. This convention is echoed in the first little foreword to William Brown and Urgunge Onon's translation, by Joseph Fletcher, of Harvard (himself a good historian, with access to original sources in a number of languages), extending over the translators the academic umbrella of "objectivity". We are supposed to be reassured, they say, "conscientiously allow the book to speak for itself . . . and in their annotations they have taken care not to confuse the role of interpreter with that of critic. Of criticism there will surely be plenty in the coming years."

How true, how even-handed; and how could there be a more objective, less biased way of introducing a fascinating book? It is the work of men and women of a small nation, rich in history, which fought its way out of appalling stagnation and decay through a military revolution (short and sharp because there was no vitality in the resistance of the old order) followed by a long, difficult, social and economic revolution, full of mistakes — as it was bound to be — accompanied by suffering some of the most terrible in revolutionary times. The book is a history, not a polemic, and it is the end because of the freshly discovered resources of courage, talent and devotion to hard work of the youngsters who grew up in the revolutionary years. Considering this we need to realize that the book is a history, not a polemic, and it is the end because of the freshly discovered resources of courage, talent and devotion to hard work of the youngsters who grew up in the revolutionary years.

In considering Mongolian history as written by Mongols, there are two important guidelines. Ignorance of this history, of course, was known to the early English Saxons, who were frequently illiterate, and Tibetan was the language of China in the twelfth century, and

Bühling, in the Tsarist service, went on to apply the Panini method to a "description" of Yakut, the northernmost Turkic language, in Northern Siberia. The Mongols, however, were well ahead of Bühling; for them, from the late 1500s to the present day, Panini has been the standard in the study of sacred texts in Sanskrit, Tibetan and Mongol.

Mongolia's history is, in short, not only politically interesting but intellectually fascinating. From even the little that there has been room to mention here, it can be seen that it was logical, when sparks began to fall on the dry intellectual tinder of Mongolia about seventy-five years ago, that the most effective sparks were Russian. There were intellectuals who not only learnt Mongol but became real scholars among the Tsarist bureaucratic personnel and advisers, and even in the mercantile community, while there is no record of any such intellectual in the Chinese community. (The more educated a Chinese was, the more he was likely to deal with Chinese-speaking Mongols, instead of learning Mongol himself.)

This intellectuality was communicated at a very early stage to the revolutionaries, and stayed with them: even in the worst periods of revolutionary excess one sees the prematurely ripened intellectual more often than the low-level schemer; the Jacobin more than the jacobine. Nor was this because of the influence of the Russian propaganda, which was in fact often ponderous and sometimes patronizing. The primary phenomenon was that of intellectually starved Mongols, suddenly set free to think, who were not content to ask "what should we do next?" but instead insisted on debating, among themselves, "why we should do this instead of that."

Mongolian political history of the last half-century is not a succession of slogans, to be told over like the heads of a rosary. To take one recurrent slogan, which can be made to look like a rosary head unless one is willing to look at the rest of the by-passing capitalism to get from feudalism to socialism. It is mentioned on at least eleven pages of this volume. It seems that in 1920, at the Second Congress of the Comintern, Lenin said that this could be done, with the aid of the Soviet Union. This was taken up by the Mongols, and not only taken up but fiercely debated; it led to the purging and execution of one of the early revolutionary leaders, who used the original Latin text, with Russian and French auxiliary materials. During the Japanese occupation of Inner Mongolia a young Chahar (Tsatjar), Gombojav, who was almost entirely self-educated, published a Mongol edition of Lenin's slogan, which he called "the capitalist road", and has at least since 1924, when the Mongolian People's Republic was proclaimed (after the death of the old theocratic monarch), been official doctrine. The point is that it has slowly and doggedly with English (I know this, because he was for a short time my teacher), so he used a Chinese translation of the old Marsden edition, supplemented by Yule and Cordier and Chinese and Japanese materials.

Before him and after him there were others. More than a century ago the Buryat scholar Galsan Gombojav (1822-1863) compared Mongolian customs of the thirteenth century, as reported by Plano Carpini, with survivals in his own time; he used the original Latin text, with Russian and French auxiliary materials. During the Japanese occupation of Inner Mongolia a young Chahar (Tsatjar), Gombojav, who was almost entirely self-educated, published a Mongol edition of Lenin's slogan, which he called "the capitalist road", and has at least since 1924, when the Mongolian People's Republic was proclaimed (after the death of the old theocratic monarch), been official doctrine. The point is that it has slowly and doggedly with English (I know this, because he was for a short time my teacher), so he used a Chinese translation of the old Marsden edition, supplemented by Yule and Cordier and Chinese and Japanese materials.

So many complicated events are here narrated that this volume is a labyrinth, not only for the general reader but for those partial experts who can use Russian and Chinese sources but not Mongolian sources. Even if one uses both Russian and Chinese sources, it is impossible to escape the squeeze: are the Russians right? Are the Chinese more "objective"? It is absolutely necessary to get at the way the Mongols tell their own story and present their own records. After all, the Angolans may some day be telling their own story, so the Mongolian exercise is not necessarily either treacherous or unique.

As a guide through the labyrinth the translators have added their own absolutely indispensable "and notes" identifying people and giving additional information. After many years of concern with things Mongolian, I joyfully and gratefully acknowledge how much I have learnt from them that I never knew before. But so rich is the treasure that a pearl is missed here and there. They mention, for instance, "the Czech writer Yaroslav Gashel, who was then Deputy Chief of the Fifth Army's Political Bureau". Because the name is misspelled in the Russian text, they did not (unlike the fact that this was none other than Jaroslav Hasek, author of *The Good Soldier Schweik*). It has always seemed to me an appropriate, little episode in Hasek's life.

The Books of Enoch

Aramaic Fragments of Qumran Cave 4 Edited by J. T. Milik

In his introduction the editor discusses the origin and development of the books of Enoch and their relation to other pseudepigraphical writings, evaluates the ancient versions and considers the works, very different in character, attributed to Enoch from Roman times to the late Middle Ages. This is followed by a restored text with translation and commentary, a diplomatic transcription of the fragments, and a complete set of photographs. Illustrated £30

Alexander Hamilton

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Broads Mitchell

Alexander Hamilton was one of the most important of America's Founding Fathers. He was a principal author of the Federalist Papers advocating the adoption of the new Constitution, and his ideological rivalry with Thomas Jefferson led to the formation of the American party system. While Secretary of the Treasury Hamilton established the basic principles of fiscal policy and centralized government, in that sustained the United States in its early years. £8

reckoning with Slavery

Critical Essays in the Quantitative History of American Negro Slavery

Edited by Paul A. David and others

Time on the Cross, by Robert Ford and Stanley Engerman, published in 1974, achieved great popular success and made a profound impact upon the study of American slavery. This book challenges the assumptions and methodology of the earlier one, disagreeing completely with its benign view of slavery as an institution and as an economic enterprise. In doing so it puts the debate on slavery and its nature into a broader perspective. 28.75, paper covers £2.95

Order upon the Land

Hildegard B. Johnson

The United States rectangular survey is the system under which much of the territory of the country was initially surveyed. This book discusses the survey's possible European antecedents and its impact on the settlement landscape of the Upper Mississippi Hill Country, a part of rural America which the author has studied closely for more than a decade. Illustrated £7.50 *Historical Geography of North America Series*

On Capitalist

Underdevelopment

André Gunder Frank

This work provides the theoretical structure for the author's assertion in his *Capitalism and Underdevelopment in Latin America* that underdevelopment is not only a consequence of capitalism in the past, but the process continues and repeats itself today, where the interaction between the capitalist periphery deepens the contradiction between the two and strengthens the structure of underdevelopment. Paper covers £1.25

Oxford University Press

The Diamond Pipe

(for Dan Jacobson)

Fumbled out of the earth by what stiches and clay-clothed fingers, gathered under the stern-eyed faces of inspectors and watchmen; breathlessly guarded, sorted, parcelled out in walled and fanged secrecy among crimped artisans for cutting and polishing, this great heap, this sandpile, this burished pipe of jewels lies, scattorlights, facet and mirrored surface, lurking inside the dark hall of a diamond mine, and waits for the surge of the crowd. . . .

Peter Davison

The Modern Novella

American Broadcasting

Mr. Milam also sent a copy of his new book, *The Petition against God*, by "Pastor A. W. Alworth," whose clerical collar happens to be black. Mr. Milam, exactly. The book tells the story of a petition which he and an associate presented unsuccessfully to the American Federal Communications Commission. This request, among other things,

Boswell and The Club

But this duplication of material only begins to undermine the whole notion of the research edition. Why is it necessary for Yalis to bring out the correspondence in subject order at all? While undoubtedly the subject order is more convenient for some scholars, has anyone felt the need for any such simplification of K. W. Chapman's edition of Johnson's letters, with its superb indexes and annotations?

Grouping the letters into sections may be useful when, for example, in the present volume, the learned members of the Club, all agree in nothing but all about The Club. The best of Howell still lies in the Johnsonian, the Hamiltonian, and the correspondence not raised to Johnsonian level is trivial and very small talk. Would it not have been cheaper and more amenable to have brought out one scholarly, multi-volume edition of Howell's correspondence in chronological order, and another with the letters of Chapmanian interest, which could have sought out for oneself the gossip and opinions of Barnard, Porcupine and other members of The Club, for selected those letters deal

R. R. BARRY's most recent book *The Revolver Confidence* was published in 1974.

ANTHONY BRETT-JAMES's recent book *Include Europe, Against Napoleon* is available in paperback in *Wellington House*, 1972.

P. B. CHURCHLAND is Professor of Systems Engineering at the University of Lancaster.

CHRISTOPHER CLAUSEN teaches English at the Virginia Polytechnic Institute and State University, Blacksburg, Virginia.

J. M. COCKING is the author *Marcel Proust*, 1956.

J. P. COOPER is a Fellow of Trinity College, Oxford.

JAMES COULSON is the author *Newman and the Common Tradition*, 1970.

JOHN CRUTCHSHANK's recent book *Include Montaigne*, 1964, is *Benjamin Constant*, 1970.

KENNETH A. KIRKMAN is a Lecturer in Egyptian Archaeology at the School of Archaeology and Oriental Studies, Liverpool.

JOHN LAKEMAN is Professor of Political Science at Southern

The Universal Ugliness

Str.—In the opening sentence of his review (August 13), Quinlan Bell writes that the Rossett-Morris correspondence is a book "for the specialist rather than for the informed person". Although I read this over several times, finding its possible meanings not without appeal, it remained delphic. Perhaps it is for the specialist rather than for the informed person.

LOUIS J. HALLE.

CH-1922, Les Granges/Salvan, France.

Among this week's contributors

East Asian Studies at the University
of Toronto

**Information
Please**

118 Yarningale Road, Birmingham
14.

Monuments and tea masters

By D. B. Waterhouse

to some extent a guarantee of commercial success.

than in the Japanese versions. All then depends on the quality of the



Left, lovers from a Kabuki play (Kikumaru), right, a girl after her morning bath (Utamaro), both from Richard Illing's Japanese Prints (see this week's cover).

tic taste in Japan. The authors have had the idea of describing the

Despite its shortcomings, one is bound to welcome the Helbenson Survey of Japanese Art, with illustrations that it will lead to other studies. There are many collections of Japanese art, many of them in the hands of art collectors who do not have the leisure or patience to learn art-historical Japanese, but who need more nourishing fare than some of the more often offered fare. The Helbenson Survey is not found the survey very useful, even for undergraduate teaching. Would it be commercially feasible to translate *in toto*—some of the more detailed but often less well-illustrated studies on which they draw? There are plenty of titles which, even in these parlous times, need not cost £100 a volume and, which, as the Helbenson Survey is mentioned, Weatherhead themselves are already showing to the way.

WORDSWORTH

HARVESTER PRESS

1990

In the Balkan labyrinth

By Richard Kindersley

However, its treatment of the civil war of 1946-1949 is less satisfactory.

As for the social credentials of KKE's leaders, until 1950, at

As long as the full story of collaboration with the enemy in occupied Greece remains unwritten, it will be

Yet the theme of *Ideology and Politics in Uganda* is one worth study. What slogans did Obote use to gain support, and how far did they describe his actual policies? Although James Mstislman takes issue for granted that socialism is the only use the term "progressive" has since sense; for him, the "share value" system, without which the country cannot be mobilized. But what the people of Uganda have been asked to do is applaud or acquiesce in the policies of their rulers rather than take any action themselves... they should

ate

have been emotionally mobilized perhaps.

Obote began with the common currency of the period of transfer

By Lucy Mair

Yet the theme of *Ideology and Politics in Uganda* is one worth study. What slogans did Obote use to gain support, and how far did they describe his actual policies? Although James Murekatana takes issue for granted that socialism is the only road to progress, he does not use the term to refer to the Marxist sense; for him it is a value system, without which no nation can be mobilized. But what the new class of Uganda have been asked to do is applied or acquiesce in the policies of their rulers rather than take any action themselves... they stand

Oppose the expulsion of the Kenivue and
Africans, as that followed similar
actions in many other Australian
states. He sub-divided the Island
units of administration into 10
and replaced all chiefs and head-
men with "nominees" of the
made. Subsequently the
He reduced university graduates
spend their first five years of
employment in the "public sector".
He promoted women to high-level
posts (excepts class apart from Elizabeth
Port Segawa). He built or planned
a naval base on Lake Victoria. 1971
Milletman presents him wants
Milletman then he mentions one

The publication in 1971 of Stoyan Pavlowitch's *Yugoslavia* and William Deakin's *The Embattled Mountains* described some of the

Now no less than four books, embodying new primary material deal with both indigenous and Allied aspects of the war in the Balkans. Two of them, by J. Tomasevich and Matteo Milazzo, devoted exclusively to the Chet movement; together with Karina's thesis, they form the preponderant corpus of serious historical work on the subject, and do much to fill the yawning gap in our knowledge. The symposium edited by Phyllis A. and Richard Clogg consists of papers and discussions from a

Why was the Chetnik movement such a fiasco? Various reasons have been suggested, not necessarily incompatible with each other: the Chetniks were a "reactionary" group; that the movement was crippled by weaknesses of military doctrine and organization; that the political programme, particularly on the national question, was not acceptable to the communists; that the stigma of collaboration with the occupying forces lost it support among the population; or that the Chetniks' power was concentrated in the hands of a few leaders to whom they had a clear commitment. Of these, only the last offer of explanation is not a mere excuse. It is true that the Chetniks, like others all diagnose causes of their failure, but the Chetniks themselves could be held responsible. While the arguments have raged about Allied responsibility, much attention has been paid to the Chetniks' failure to achieve one great merit of Tomashevich's *Chetniks and Marzav's The Chetnik Movement and the Yugoslav Resistance*.

As for political organization, the Chetnik movement had none of the structure of the Yugoslav People's Army. A Central National Committee existed from August 1941 and an executive council of the movement was set up in January 1942. It acted as Mihailovic's political advisers, but they were not to interfere with his rank-and-file structure beneath them. Only in January 1944 did the Chetniks make their first all-party congress: on St Sava's Day in Belgrade, at which the Yugoslav government-in-exile was invited to sit with its own programme. In the interest of unity this body swore all political activity was normal conditions should be re-established in Yugoslavia. Nevertheless, 1944 was a year made for legends. It was a year when the Chetniks won the communal elections and skill in such matters was a great asset. In June 1944 Mihailovic, who had been in the government of his own position in Belgrade, returned to his post in the department in exile, named a man committee of experts, and set up portfolios like a cabinet, to cover the new areas of responsibility. But these moves came far too late. The Chetniks were not ready in the summer of 1943. Mihailovic shows, the whole Chetnik leadership was disintegrating.

In other ways, the Bucharest Convention is in line with the attitude for it marked a recession in Cletnicki policy of collaboration, pursued first with Nedic and then with the German and even on the occasion of the Ustaše. Since collaboration is an impure but emotive word, it is not surprising that it has been replaced in British policy towards the Yugoslav resistance, it is worth considering in some detail. Three questions may be asked: what is the new form of collaboration; its effect on Cletnicki prestige in the country; and Cletnicki motives in pursuing Collaboration. Yugoslav Collaboration means, things, machine, as government employees, it enough merely to stay at one's post. For the Cletnicki, there are no longer any "unpleasant legalizations", that is illegal placing themselves temporarily

Collaboration with the Italians was complicated by differences as to who was the main enemy. In Croatia and Bosnia-Herzegovina, the killing was primarily for the Muslims and the Ustaša massacres, by attacking Croats and Muslims, rather than Muslims alone. Professor Milazzo describes these uneasy Italian-Croat relations, further bedevilled by the discipline of local Chetnik commanders. In the Middle East, control was not complete. The situation had developed in his sentence, and he had to make the most of it. The supreme command of the regular army, or of a disciplinary unit like the Partisans, could have been transferred to officers elsewhere, but the weakness of Chetnik organization allowed formation of fiefs over which Milazzo was constantly trying to assert his authority. Wherever he depended on their support on the Italian-Croatian, or Italian-Serbian, or Italian-Bosnian, or Italian-Montenegrin, or Italian-Albanian front, he had to countenance collaboration.

After the Italian collapse, Germans were more willing to negotiate. The laborers' union, a directive of von Weizsäcker authorized "local nationalist joint operations" against the Russians. Four such agreements were signed for a limited period and for a limited area. It included in the last six weeks of the war. The Chetnik signatories were placed officers on Mihailovic's staff and in spite of the careful exclusion of his name from the text, he has been known who have been signed by the Germans did not return agreements beyond March, possibly because of the anti-Chetnik sentiments expressed at Ra.

The effect of collaboration on Chetnik popularity is hard to judge. For a start, we have no mem-

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For Yugoslavia there were two alternative schemes: for getting Prince Paul to assist Hitler, and for replacing him with someone else who would. The first having failed, the second came into vogue, because the replacement did not better than Paul, confirming Yugoslavia's signature of the Tripartite Pact and then capitulating unhesitatingly to the German war machine. These plans envisioned the realization of a British Balkan campaign, which ended in the Cretan disaster. Perhaps the one lasting effect of the campaign was to furnish in some instances more material for the "British churchills" and Mihailovich's idea that the British would come.

[illegible]

as most of the evidence regarding Mihalovic's collaboration was the same could be said about his attitude toward the British. In calling upon him to carry out a given task some spoke of "orders," others of "requests," or powers in the certain knowledge that he would fail to do so. This was the well-known request to Mihalovic to blow up the bridge over the Sava River. Mihalovic took this as a test of his good faith, he refused by saying that of the British by asking them to act as mediators between the Germans and the Partisans. He failed this test; he passed the other's test: On January 3, 1944, Armstrong told Mihalovic that the British were not willing to mediate, and Mihalovic failed to sign the agreement.

In light of the evidence at hand, it is fair to say that Mihalovic's commanders in Serbia were at that time concluding agreements with the Germans against the Partisans and the Russians. It already decided that Mihalovic

kind within China itself. And, since October 1967 diplomatic relations between the two states have been severed, the Chinese government in Peking has no students in Peking who are predecessors whose assistance is needed by the government of Indonesia in its fight for national design independence.

David Mazingo traces and explains this circular pattern of Sino-Indonesian relations. He draws on a deep understanding of both the domestic and foreign policy of both states and presents a detailed and scholarly account of "vicissitudes" which have characterized one of the more important relationships within Asia. Of particular interest is his discussion of the issue of the overseas Chinese community within Indonesia and the problems made manifest by the attempt of national unity and independence. Professor Mazingo's account of the initial efforts by the Chinese to make it plain to bring that country to the orbit, incidentally, is very timely.

in the East

David Moxhige traces and explains this circular pattern in Sino-Indonesian relations. He draws on a deep understanding of the domestic and foreign policies of the two states to provide a detailed and scholarly account of the attitudes which have characterized one of the more important bilateral relationships within Asia. Of particular interest is the discussion of the issue of the overseas Chinese community within Indonesia and the attempts made to deal with the problem of their nationality and political allegiance. Professor Moxhige's account of initial efforts by the Chinese diplomatic mission to bring that community within their orbit, including the impact of the Indonesian

Numerically, the Petrie Collection is second in this country only to that of the department of Egyptian antiquities in the British Museum. It contains some very important antiquities, but its principal importance stems from its high proportion of archaeological plates, including vast numbers of topographical and fragmentary. A large series of plans and drawings, prepared mostly by Petrie himself between the wars, made much of the collection available to scholars. These volumes, particularly those in which Petrie extended his objects to the collection—*Tools and Weapons of the Old Kingdom of Egypt* and *Objects of Daily Use* (1927) may be especially mentioned—remain of great value in spite of deficiencies

The author emphasizes the need to pay close heed to the Egyptian texts. Unfortunately, it is precisely a proper regard to the clear evidence of texts, scenes and monuments that proves her to be mis-

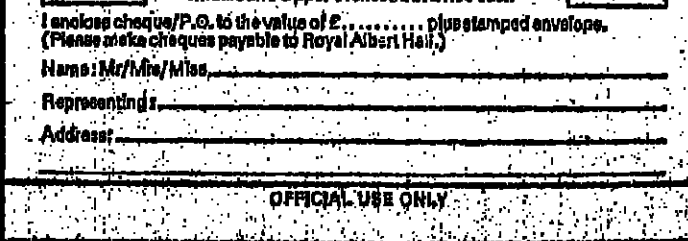
It is not easy, however, to produce an adequate study in a field as badly organized as Egyptian sculpture without much more detailed argument than is given here. Only twelve pieces are published; six are of the highest quality; six more are less certainly attributed. The support provided by first-line archaeological evidence derived from excavation is therefore meagre. The provenance of the pieces were purchased by Petrie in Egypt, or acquired unprovenanced from other sources. Many are crude, more are probably fakes than the handful suggested by Miss Feghli. With the exception of a few, rather, rather *purra* in the way of

The conventions of Egyptian art—well represented in the objects studied in these two volumes—impeded the ready appreciation of the achievement of Egyptian artists in the development of the system of so-called principle of frontality, the ways in which the Egyptian artist observed his subjects are very different from the classical modes which form the basis of most European art. Very few Westerners of Egyptian art over three thousand years—much claimed, and evidently much misunderstood—is due not only to the persistence of the particular way of observing subjects, but also to the failure to acceptance of a system of proportions, the representation of the human figure which was evolved at the very beginning of the Dynastic period (about 3100 bc). This system was embodied in the use of a practical device by artists in which the size of the squares was determined by the Egyptian units of measurement, themselves based on bodily proportions. The grid served both as a measuring device and could be so transferred accurately

One is pleased to be spared photographs taken with an all-distorting wide-angle lens, but there is a lack of illustrations of those spaces which are so integral to the abstract beauty of the greatest

the pleasing misprint refers to the courtyard of the mosque and his crops of strapping negroes. Plato does not show the courtyard of the mosque at Qatrawan. The bibliography is sparse and some plans are given which are doubtful. The ghost of Moorish Spain is in the ghost of Banguo at a somewhat different feast, for a family tree cannot be planted without a maternal ancestor.

None the less, this is an important book which will be consulted constantly in order to make those comparisons that Mr. Hill, who by his reference to the Kuratay titles shows a keen and sensitive observation, says that he does not think we have, however, that fabric designers are not about to cull their fashions from among some later patterns, but are revived as they were by the visual language of the past.



OFFICIAL USE ONLY

ERIC J. SHARPE:
Comparative Religion
A History
311pp. Duckworth. £8.95.

reminded of that case, the student is faced with a dilemma: the academic students of religions have never adequately faced, let alone solved. The very assumption that there is such a subject-matter as religion—that the world's disparate cults and traditions are sufficiently equal, or even similar, to be studied comparatively—was the basis of the long-considered universal agreement. Prior to the eighteenth century, indeed, it would hardly have been understood. No scholar who believed in the uniqueness or finality of Christian revelation could, or can, study religion with the comparative method of the social scientist, a fact which has been of enormous importance in the history of the discipline.

"Darwinism makes it possible" is the title of Dr Sharpe's third chapter, and the man for whom Darwinism initially made it most possible—the real father of comparative religion—was a letter to the Anglo-German philologist. Announcing the "science of religion" in a series of lectures in 1870, he soon afterwards defined religion as "the perception of the infinite under such manifestations as are able to influence the moral character of man." Kantianism, evolutionary fitness, or any nation or tribe might quite naturally perceive "the infinite" and enshrine its perception in forms that developed like other cultural

HUGO M. de ACHAVAL, SJ, and J. DEREK HOLMES (Editors):
The Theological Papers of John Henry Newman on Faith and Certainty
 Introduction by Charles Stephen Dessain
 170pp. Oxford University Press.
 £6.50.

Nor, all Newman's Theological Papers are included in this volume; but the selection is considerably fuller than that published as *Mr. Newman's Papers* by A. Palmer and W. Way in 1843. In the main, the manuscripts are now listed together in the works and editions cited by Newman, "although," Coleridge writes, "to selection" and Wordsworth "to Ode" are listed in this bibliography.

Scholars with such methods and ideals were bound to be opposed by the orthodox, for whom the world of faith was divided simply into Christians and non-Christians and pagans. Missionaries to the Orient began the systematic study of such "ethnic religions" as Buddhism in an effort to combat them more effectively. Meanwhile, the Christian community was the last to look upon other religions in a thoroughly biblical manner as opponents to be overcome, and their defenders as dangerous heretics or perishing sinners.¹ Much good description was made of the various "Christian" religions by writers who were themselves convinced Christians. The problem arose when comparison and generalization began. In the hands of Christians these tools were dangerous; in the hands of non-believers they were correctly perceived as having fatal potential.

WALTHER ZIMMERLI:
The Old Testament and the World
 Translated by John J. Scullion, S.J.
 172pp. SPCK. £4.95.

JOHN L. MCKENZIE :
A Theology of the Old Testament
 336pp. Geoffrey Chapman. £4.50.

news of deliverance to the sons of Jacob in the house of bondage he was asked: who is your God? what is his name? To those who hear the preaching of Jesus it could not

For him and for them the heavenly Father is the God of Abraham, Isaac and Jacob, to whom the law

and the prophets bear witness whose will for man is enshrined in the Torah. Jesus comes out of the Jewish community, he shared

faith and inherited its traditions, however loosely he may have subscribed to them. A non-Jewish, non-Scriptural Jesus would not be anybody's

at all. We cannot even begin to understand him except in that history and against that background. Admittedly, other elements are in

Christian origins the Old Testament is indispensable. It was the Bible for Jesus and the first generation of Christian believers. It has not

permanent mark on the language and thought-forms of the Christian religion even as taught and practiced among Greeks who did not

How far can it rightly be claimed as a Christian book? Christians have for long been accustomed

regarding it is "prediction"
"foreshadowing" of the over-
which were fulfilled in Christ.
we read the Old Testament as Ch

from it or into it? Both these books in their different ways fundamentally concerned with the question: How much truth is

Is there in Bultmann's thesis the Old Testament's permanent significance for Christians? No—

religion, on all of which Dr Sharpe has chapters. (He chooses not to deal with the sociology of religion.) He ends his work with a survey of recent conferences and an attempt to indicate the directions for the future of a field that suffers from what he calls "a profound conflict of ideals".

Mary E. Galther has written some twenty pages of historical introduction to set the conception of the

so it was fortunate that the literary and intellectual contents were sufficient to command serious consideration beyond the small circle of

FREDSON BOWERS (Editor) :
Studies in Bibliography
Volume 28
339pp. Charlottesville : The University Press of Virginia, \$17.50.

possibly with some indication of quantities. The production figures of first printings, some of which are given conjecturally (others are

role of bibliography in textual editing, a number of the articles lie well outside its sphere as Greg defined it in 1912, "the science of the material transmission of literary texts". Shirley Van Marter's valuable and perceptive article, "Rich-

No 440), the Checklist provides a source of reflection on the initiative, energy and achievement of what became a nation small and by

J. HOWARD WOOLMER (Editor):
A Checklist of the Hogarth Press
 1917-1938
 With a Short History of the Press
 by Mary E. Galther
 177pp. Hogarth Press. £6.50.

Mary E. Gaither has written some

decorations outweighed the unimpeachable and unappealing typography of the early publications; even so it was fortunate that the literary and intellectual contents were suffi-

have been of some value in charting the development of the business to know which titles were reprinted, possibly with some indication of quantities. The production figures

masks, ranging from Leonard and Virginia Woolf's *Two Stories* (1917) to Virginia's *Three Guineas* (1938, No 440), the *Checklist* provides a

source of reflection on the initiative, energy and achievement of what became a not-so-small and by no means out-of-the-way U.S.

Lyell lectures are printed. In the meantime, the texts, with the major visual evidence in xerox form, will be available for consultation at the Bodleian and British Libraries in this country, and at the William Andrews Clark Library, Los Angeles, and the Beinecke Library, Yale, in the United States.

tieth-century literature" with Brian H. Finney's "D. H. Lawrence's 'Progress to Maturity'". Here again the emphasis is on Lawrence's deve-

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